

# PREDESTINATION

OR

## THE LOVE OF GOD IN CREATION AND REDEMPTION.

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BY

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## **ERRATA.**

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Page 4—Add after fourth verse,

“Even tho’ it save not every man.”

Page 6—Third verse, fourth line, read “lost” for “last.”

Page 7—Third verse, last line, read,

“And only love can love beget.”

Page 17—Third verse read,

“And hewing to unvarying line.”

Page 18—Fourth line from bottom of page read,

“The failing ones we all must own.”

Page 20—Sixth line from bottom of page read,

“The humblest then is most in need.”

Page 22—Second verse, third line, read, “harm” for

“have;” third verse, second line, read, “world”  
for “would.”

Page 24—After the sixth line from top read “Protest-  
ants” for “contestants.”

Page 25—Second verse, seventh line, read “then” for  
“there.”

# Predestination,

Or

## The Love of God in Creation and Redemption.

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In eternity past, gone by,—Psa., 93: 2.  
Before the earth, or sea, or sky;—Psa., 40: 2.  
When there was not a sun to blaze,—Gen., 1: 16.  
Or to partition off the days,—Gen., 1: 14.  
When yet no orbs did roll in space,—Isa., 40: 26.  
When Gabriel had not yet a place;—Luke, 1: 19.  
And every star was after born,—Job, 38: 7.  
O, what a vast, eternal morn!—Psa., 41: 13.  
Ah! ages 'fore the grass did grow,—Gen., 1: 11.  
When no man was to reap or sow; Gen., 2: 5.  
No! not a bird of plumage bright,—Gen., 1: 20.  
Yet all this was, *then in God's sight*.—Heb., 4: 15.

Love could not self enjoy alone,—Prov., 8: 30.  
His honor, kingdom, or His throne; Zech., 6: 13.  
All glory God would glad divide,—John, 17: 5.  
With worthy One to reign beside.—Phil., 2: 6.  
Nor would the two be satisfied—Rev., 4: 11.  
With vacant space though deep and wide.—Isa., 43: 7.  
*Love must be loved, in happy state*,—I. John, 4: 19.  
To love our God love did create;—Matt., 22: 34-40.  
For love would not be love unless—Luke, 15: 6, 7.  
Devising how to love and bless.—Isa., 41: 13-20.

So great Jehovah council kept,—Eph., 3: 10, 11.  
Schemes through His cogitations crept;—Acts, 15: 18.  
Then in His book each item writes,—Psa., 199: 16.  
Of all the pending scenes and sights.—Isa., 41: 21, 23.  
It was His pleasure then to plan,—Mal., 3: 12.  
And crown o'er all a righteous man;—Psa., 8: 3-9.  
As first and best of this sure plot,—Prov., 8: 22-26.  
[Micah, 5: 2.]  
His love an only Son begot.—Psa., 2: 7.

Then through His Christ He did create,—Eph., 3: 8.  
 All worlds He made of measured weight;—Isa., 40: 12.  
 Each distance did so accurate mete,—Job, 38: 5.  
 Bless God, His plans so sure, complete,—Gen., 1: 31.  
 Not even a sparrow limps or falls,—Luke, 12: 6.  
 But love's eye sees and records all.—Luke, 12: 7.  
 Yes, every hair in each our heads,  
 Is numbered, too, the Saviour said.—Jno., 1: 13.  
 Now for our God to will 'tis true,—Isa., 43: 13.  
 Is a sure pledge of what He'll do;—Rom., 8: 28-31.  
 Thus all the Worlds he did create,  
 In love did know and destinate.—Matt., 22: 29.

Just here so many go astray,  
 Accusing God of willful way,—Rom., 9: 20.  
 Their puny barks they drift astrand,—II. Pet., 3: 16.  
 Because they do not understand;—Gen., 18: 25.  
 O brother man, do not God blame!  
 He destiuates by holy name.—Rev., 2: 17.  
 A name and crown for each to win,  
 Who loves the right and hates all sin.—II. Tim., 4: 8.  
 What if the Lord did all foresee,—Phil., 3: 7, 8.  
 Love left the choice with you and me;—Heb., 2: 9.  
 And if He saw that I'll be lost,  
 So save me yet Christ's life it cost.

Do not exclaim, "Such waste of blood!"—Rev., 7: 9.  
 'Twill millions save, this crimson flood;—  
 Elected heirs of heavenly bride,  
 And Christ Himself well satisfied.—Isa., 53: 11.

"Your Justice is a heathen knave!—Lev., 4: 34.  
 The extra blood would mercy save;"—John, 6: 37.  
 One *surplus drop* not lost, my brother,—Zech., 13: 1.  
 What cleanses you would save another.—John, 5: 40.  
 Then if the other *will not do*,—Rev., 1: 5.  
 It was not lost in saving you;—I. John, 4: 8.  
 And God is love in all his plan,—Matt., 23: 37.

If sinner one, then, had been all,—Luke, 15: 3-7.  
 'Twould for the life of Jesus call;  
 A parable, please, let me give,—Luke, 15: 11-32.  
 To demonstrate how all might live.—I. John, 4: 8.  
 The Bible says that God is love,—Deut., 30: 19-20.  
 Believe it earth and heaven above;—I: 5.

Remember love is blood most pure,—Heb., 7: 25.  
 For every pain of sin a cure;  
 And love, you know, is Infinite,—Jer., 31: 3.  
 It covers much just same as mite;—Zech., 13: 1.  
 Therefore for all God gave His Son,—Rom., 8: 32.  
 Love gave *Him* all for every one.—Heb., 2: 9.

No dodge that unbelief can take,—Heb., 10: 29.  
 Will prove Christ's sacrifice a fake;—Heb., 9: 26.  
 You say, "If all had then believed,  
 In saving all His love achieved,  
 A greater work than Love did plan  
 When first God thought of making man.  
 Or, if they *all* as *many* choosed,  
 Had all His love despised, refused;  
 In giving man deciding choice,  
 Love left itself without a voice!"  
 I'm sure it is a mystery great,—Col., 1: 26.  
 But, brother, just a little wait;  
 I trust by faith that we may see,—Eph., 3: 9-11.  
 And with God's holy word agree.

Now, to the first, how could it be,  
 That more believe than Love did see;  
 When in His love He all foresaw?—Heb., 4: 13.  
 And propagation locked by law.—Gen., 3: 16.  
 [Gen., 1: 28.

If wanted three how could there four,  
 An entrance make at God's own door,  
 When He alone had lock and key,  
 And room prepared for simply three?  
 The second, too, I think quite plain,  
 If God has truly might and main,—Matt., 28: 18.  
 Who woman formed of simple bone,—Gen., 2: 22.  
 Could all He wished make out of stone.—Matt., 3: 9.

How almost wicked to debate,—Mark, 10: 23-27.  
 Or say what God cannot create?—Romans, 8: 29.  
 His wisdom, too, that would impeach,  
 We must be careful what we teach.—I. Tim., 1: 16.  
 There is a choosing then for both;—Eph., 1: 4.  
 And of this fact none should be loath.—Josh., 24: 14, 15.  
 As before proved Love has His choice,—Eph., 1: 4, 5.  
 And all creation by his voice.—Psa., 33: 6.

Of man's like choice I only say,—I. Kings, 18: 21.  
 'Tis demonstrated every day ;  
 By every court in every State,  
 Where justice tries, decides by weight.  
 For why, O why, be called to stand !  
 At judgment bar in *every land*,  
 If choice is not within man's breast ?—Matt., 15: 19.  
 Of which his actions are the test.

Thus it is plain beyond a doubt,  
 God did fore know what He's about ;  
 Nor did He yet one soul encumber,—Isa., 45: 21, 22.  
 But for all that He'll have His number.—Isa., 34: 16, 17.

Another twist then would you take,  
 To try this chain of love to break ?  
 Yes, this the place where many vaunt,  
 And vow, "the last God did not want !  
 For if He did and had the power,  
 They could not stand aloof one hour."

How foolish is that reason wise,—Rom., 9: 19.  
 That "God saves all, or never tries,  
 Or, if He tries and they are lost,  
 Love had not where to meet the cost."  
 Like gold is polished brass so bright,  
 So error, truth may seem at sight ;  
 But crucible will certain tell,  
 Let it be polished e'er so well.

Now, if you'd like to analyze,  
 And scrutinize the whats and whys ;  
 For time I have not here to dally,  
 Could God make hills and have no valley ?  
 Is that a feat that God can't do ?  
 For hills, you know, there must be two ;  
 If two there are it's easy seen,  
 There *must be* lower land between.  
 Nor does it limit might or power,  
 Because the land between is lower ?  
 For to have hills however steep,  
 There *must be valleys* equal deep ;  
 Two things can't be all one at once,  
 To think they could is to be a dunce.

So in God's loving, perfect plan,  
 He would have love in creature man ;—Rom., 5: 5.  
 This could not be *without a will*—Rev., 22: 17.  
 To *choose*, and yet God's pleasure fill.—Phil., 2: 13.  
 For without will, as may be seen,  
 All human acts would be machine ;  
 Man could not love God or his wife,—Eph., 5: 25.  
 Therefore could not enjoy his life.

So, then, to love is *power* to choose, I. John, 4, 19, 20.  
 To choose is *privilege* to refuse ;—Psa., 78: 10.  
 If God should force by greater power,  
*We could not love Him* for one hour.—I. John, 4: 20.  
 Then loving praise no more could rise,  
 To Him who made earth, sea and skies ;—Act, 14: 15.  
*No valley then between the hills,*  
 To him who loves but never wills.  
 For His own will God there would break,  
 Should He by force man's will from take ?  
 His will commands that creatures love—Matt., 22: 34-40.  
 Their neighbors, here, our God above.  
*Between there must be valley*—glen,  
 The power of God and wills of men ;  
 Because it is God's will and voice,  
 That man shall love, therefore have choice.

Christ tasted death for every man,—Heb., 2: 9.  
 So wondrous deep and broad love's plan ;—John, 3: 16.  
 That by His love man's love to win,—I. John, 4: 19.  
 For only love can save from sin.—Prov., 10: 12.  
 And love can only love beget,—I. John, 4: 19.

[Prov., 15: 1.  
 Therefore by love Christ paid all debt.—Rom., 5: 8,9.  
 But love cannot the will coerce,—II. Cor., 18-20.  
 And to attempt would make it worse.—John, 12: 48.

As love is all that love can use,—I. John, 4: 6-11.  
 'Tis in a sense all God did choose ; I. John, 4: 8.  
 And those who still abuse God's love,—Rev., 3: 10, 11.  
 Another takes their crown above.—II. Tim., 4: 9.  
 The love of those who thus are saved,  
 Was purchased by our Captain brave ;—John, 3: 16.  
 In loving all He saves the few,  
 And this is all that love can do.—Isa., 5: 1-4.

But had He loved just those redeemed,  
To mortal eyes 'twould more than seemed,—

[Acts, 10:34, 35.

That God was partial in his eye,  
And all *such love* man would defy.  
But loving all while all were bad,—Rom., 5: 8.  
A good effect upon us had ;  
We only can that love resist  
By unbelief—the devil's twist.—II. Cor., 4: 4.  
Thank God, no love is ever lost,—Lam., 3: 22-24.  
Poor sinner, spurns at his own cost ;—Luke, 9: 25.  
If fruitless branch he choose to be,—John, 15: 2-6.  
God grafts another on love's tree.—Rom., 11: 17.  
And that *same love* that he despised,  
By you or me immensely prized ;  
So potent yet to cleanse from sin,—Heb., 7: 25.  
Love never fails its prize to win.—Isa., 53:

How foolish now to longer prate,  
“ Why Jacob love and Esau hate ? ”—Rom., 9: 13.  
The hate that God for Esau had  
Must every son have for his “ dad ; ”  
And every daughter hate her mother,  
So must each sister hate her brother.  
“ Hate all we must ? ” Yes, silly elf !—Luke, 14: 26.  
But, best of all, must hate yourself ;  
Hate at that day meant to *love less*,—Matt., 10: 37.  
*Love cannot hate*, this point I press.  
*To love is all that love can do*,  
Love to be love, is *love all through* ;  
If else it does, then *else it is*,—Matt., 7: 16-20.  
To call else love is false and fizz.—Matt., 7: 9, 10.

Now can't you see it is a figure ?—Mark, 4: 2.  
To teach the love of God is bigger ;  
The strongest way we can compare,—Luke, 7: 31-35.  
Our love down here to love up there.  
All love to God, for God's *all love*,  
But only self as neighbors love ;  
The love for God should be so great,  
That other love compares to hate.—Luke, 14: 25, 36.  
This use of metaphor is not rare,—I. Kings, 4: 29.  
By contrast often we compare ;—I. Thess., 5: 5-8.  
The trope has force to make it strong,—Matt., 13: 35.  
Let none thereby interpret wrong.—II. Pet., 3: 16.



For Jacob God more love foresaw,—Mal., 1: 2, 3.  
 Than would be due to strange Esau;  
 As Esau's course would love restrain,  
 He was so selfish and profane.—Heb., 12: 16.  
 But plainer yet, I state nude facts,  
 The symbol here transforms his acts;  
*Refers to deeds*, rhetorics, law,—Rom., 2: 6.  
 This scene completes by name Esau;  
 For by our *works* will God reward,—Matt., 16: 27.  
 And judges too our *deeds* accord.—Rev., 20: 12.

Now Esau's ways had merit less,  
 Why God did Jacob's greater bless;  
 He trifled off his right by birth,—Rev., 29-34.  
 To rule in wisdom on this earth.  
 For in the eldest did invest  
 A sacred right to rule the rest.—Gen., 18: 19.  
 Esau did sell for paltry mess  
 This privilege, choice whereby to bless;  
 Of ruling for the blessed Christ, Prov., 8: 13-16.  
 By him it was so vulgar priced.—Gen., 25:34.  
 In barter Jacob tried to beat,—Gen., 30: 37-43.  
 And blessings sought by ugly cheat;—Gen., 27: 18-23.  
 But by it only trouble came,—Gen., 27: 41-45.  
 Till changed he was in heart and name.—Gen., 32: 27-29.  
 In wrestling with the angel strong,  
 Through all that night, so anxious, long;  
 While painful thigh grew more distressing,  
 By earnest faith obtained the blessing.—Gen., 32: 25-29.  
 Supplanting did deserved fail,—Gen., 27: 36.  
 But faith did rightfully prevail;—I. John, 5: 4.  
 Do some yet yield to doubts and fears,  
 Because of Esau's doleful tears?—Heb., 12: 17.

Such cries and tears oftentimes beguile,  
 Sincere *for self*, yea, crocodile!  
 If thee shouldst shed an ocean more,  
 'Twould only be for flesh and gore.  
*All of the lost* will one day cry,—Luke, 13: 24-28.  
 While in their hearts God's love defy;—Rev., 16: 9-11.  
 Satan, the chief, would go to heaven,  
 If but allowed to tote his leaven;—Luke, 12: 1.  
 Of tears to shed he has a river,  
 While in his bow is *poisoned quiver*.—Eph., 6: 11, 16.  
 More penitent than meekest saint,  
 The pretense is, but thin as paint.—II. Cor., 11: 14.

"God hardened heart of Pharaoh,  
 So Israel he could not let go;  
 For this God said He raised him up,  
 To make a poor dishonored cup."

Pray, brother, do not charge so rough!  
 I see you have not read enough,  
 But in your blind and naughty haste.  
 Against Love wicked charge have placed.  
 God hardened heart of Pharaoh,—Ex., 4: 21.  
 I free admit, for God says so.

What did God do, tell if you can,  
 That hardened this poor stubborn man?—Rom., 11: 32.  
 God saw in him all unbelief,—Heb., 3: 13.  
 To him and all proffered relief;—Prov., 29: 1.  
 Deceitful sin, rejected 'proof,—I. Sam., 6: 6.  
 The hardening did, this the truth,—Ex., 8: 15, 32.  
 Rejecting mercy made him hard,—Ex., 9: 34, 35.  
 Because he did God's love discard.—Ex., 10: 16-18.

Long suffering is God's loving plan,—Rom., 9: 22.  
 Not willing that one single man,  
 Unto perdition e'er shall go,—II. Pet., 3: 9.  
 And this includes poor Pharaoh.—Ezek., 18: 31-33.

"God says Himself He raised him up,—Ex., 9: 16.  
 To make of him dishonored cup!"  
 That's how you miss the mark again,  
 The potter makes the best he can.—Jer., 18: 1-6,  
 That clay is not all through the same,  
 The potter should not bear the blame;  
 Yes, to be found in the same lump,  
 Hard gravel is or other bump;  
 And here and there perhaps a streak,  
 That mars the vessel, makes it weak.

Far better then than making none,  
 He turns it to inferior one;—Rom., 9: 21.  
 And thus he has it in his power,  
 The clay within his hands must cower.—Jer., 18: 4.  
 A purpose in the end it serves,  
 And to the potter all deserves.

So Pharaoh to Egypt's throne—Ex., 9: 16.  
 God raised to make Christ's love more known;—  
 [Dan., 11: 1-4.

And to the nations round proclaim,—I. John, 4: 8.  
The saving power of His name.—

[Rom., 9: 17; Ex., 34: 5-7.  
False Gods of Egypt He'd expose,—Acts, 4: 12; 10: 43.  
By savour of his plagues and woes ; Ex., 12: 12.  
And in all Egypt not a man  
So suited to His gracious plan.—Rom., 9: 17; 1: 16.  
These gods were demons, simon pure,—I. Cor., 10: 20-27.  
Transformed to please, you may be sure ;—

[II. Cor., 11: 13, 14.  
Their leader, Satan, at the head,—Eph., 2: 2; 6: 11.  
Their heaven, hell ; their saved, the dead.—

[Heb., 2: 14, 15.  
In Pharaoh, then, Satan see,—Eph., 2: 2.  
As hard and stubborn then as he ;  
For all he did and what he said,  
In all he was by Satan led.—II. Tim., 2: 25, 26.

This was a time propitious too,—Gen., 15:14-16.  
That love had cherished for the Jew ;—Ex., 4: 29-31.  
Therefore their hearts it did incline,—Ex., 2: 23-25.  
Towards the promised Palestine.  
To Pharaoh was Moses sent,—Ex., 3: 1-10.  
And to interpret Aaron went ;—Ex., 4: 10-16.  
If he would let God's people go,  
If not, look out for plague and woe.—Ex., 5: 3.  
Yet not a plague was on him sent,  
Till warned he was asked to relent ;—Ex., 8: 9, 10.  
Then only after stubborn "No !" —Ex., 5: 2.  
That God's own people should not go.

With haughty jest he did defy,  
All righteous 'thority deny ;  
So long as Satan held the reins,  
And kept God's people in his chains.  
Devoted more than all was he,  
To all the gods in Egypt be ;—Ex., 8: 18, 19.  
If he the truth would willing learn,  
His people then to God might turn.—Prov., 8: 15-17.  
Besides it was a favored place,  
He met God's servants face to face.—Deut., 34: 10-12.

Christ's message did direct receive,  
All proof he had and should believe ;—Ex., 3: 18-20.  
Love did not try to *force* his mind,  
But suasion used of gentlest kind.—Ex., 1: 9; 5: 1.

Each kind request met cold contempt,

Ex., 5: 2; 10: 10, 11.

Till no use was there to attempt;

Such will as he no other had,—Ex., 10: 7.

What pity it was used for bad;

If only he had yielded right,

That will for good had been a might.—Ex., 9: 15, 16.

But do not s'pose Love off its base,

Selecting such a stubborn case;

That will for right had been a host,

Such will despite displays the most.

A weaker will for wrong or right,

Be overcome with lesser might;

The greater love and power displayed,—

Luke, 7: 42, 43.

Upon the minds of nations weighed.—

[Ex., 9: 16; 15: 14-18; Josh., 2: 9-11.

Therefore Pharaoh was just the chap,

The throne to grace, there's no perhap;

But in it all Love suffered long,—Rom., 9: 22.

With poor Pharaoh in all his wrong.

And every time that he did beg

In mercy great removed the plague;—Ex., 9: 10.

Although when gone he grew more hard,

And sinned yet more against the Lord.—Ex., 8: 30-32.

O brother man, are you so blind

That you can't see God's mercy kind;

And of His love do not you know,

In dealing with poor Pharaoh?

"It does no good to will or run,  
God chooses and the thing is done;"

While live I do I'll love defend,

And prove how you the Scriptures bend.

'Tis not of him who runs, they say,—Rom., 9: 16.

But Love's *compassion* every day;—Rom., 9: 15.

Nor yet is it of him who will,—John, 1: 13.

'Tis *mercy* pleading us to fill.—Rom., 11: 32.

We all did run in error's way,—I. Pet., 4: 3, 4.

The devil willed in us to stay;—II. Tim., 2: 26.

But Love could not be satisfied,

To prove itself, was crucified,—Rom., 5: 8.

God did not *wait* for us to will,—II. Tim., 1: 9, 10.  
 Much less to come and Christ sit still ;—Luke, 19: 10.  
 Love wills and runs itself *for* man,—Luke, 15: 4-6.  
 And calls to him so loud as can.—Psa., 19: 2, 3.  
 To all afar as well as near,—Rom., 10: 18.  
 Salvation's call they all did hear ;—Rom., 10: 20.  
 Most will not come, they make excuse,—

[Luke, 14: 18-20.

Love pleads with all, it takes abuse ;—Matt., 23: 37.  
 All such excuse is dodge and fudge,—Acts, 13: 46, 47.  
 Unworthy they themselves do judge.—Hosea, 13: 9.

Of all the texts that you could quote,  
 That was the one to cut your throat ;  
 It proves just opposite your point,  
 And knocks your thesis out of joint.  
 I'm sure it was your very best ;  
 Yet it must go with all the rest ;  
 A monument to love and grace,—II. Tim., 3: 16, 17.  
 That God has used to save the race.

"If Christ had died for every man,  
 'Twould universal make his plan ;  
 Then universal be it true,  
 Must save them *all*, not petty *few*."

It's error's freak to be extreme,  
 Against itself in wildest dream ;—II. Tim., 2: 25.  
 Dislodged from this it grabs at that,—Isa., 28: 20.  
 At first so lean then awful fat ;  
 Sometimes all crown, next day all cross,  
 On tumbling stones can grow no moss.

The truth is ever on medium ground,  
 May you there with it soon be found ;  
 Predestination always true,—Eph., 1: 11.  
 And universal it is too.—Eph., 1: 10.  
 The two extremes together bind,  
 And in the marriage truly find,  
 As lemon with the sugar sweet,  
 Becomes in one delicious treat.  
 In union of the paradox,  
 The only true and orthodox.

Yes, Christ did die for every man,  
 And universal is Love's plan ;—Isa., 45: 22.

Predestinated all for good,—Rom., 8: 29.  
 Who love receive in righteousness;  
 And in a sense He saves them all,—I. Tim., 4: 10.  
 For those not saved lose being all.—Psa., 37: 10.

Consumed are they with other sin,—Mal., 4: 1-3.  
 To be as though they had not been;—Obad., 1: 15, 16.  
 Then universe of heaven and earth,—Rev., 4: 11; 5: 9.  
 Amens forever, Christ's love and worth.—Rev., 5: 13.  
 Not in the world Love did create,  
 One rebel left to sin and hate;  
 Each harp celestial triumphant rings,—

[Rev., 5: 8, 9; 14: 2, 3.

While man and angels victory sing;  
 Love's universal song to swell,  
 O'er Satan, sin, hades and hell.—I. Cor., 15: 55-57.

'Tis silly *then* then to prate and whine,  
 And vow the saved six less than nine;  
 That Satan gained of all the most,  
 And in the end has larger host.  
 For Satan loses all he had,—Rev., 20: 7-13.  
 Himself along with all the bad;  
 Then where are they? I inquire here,  
 How dare you say "in hell, I fear!"—Rev., 20: 10.  
 When hell itself gives up the dead,—Rev., 20: 13.  
 To Him who died and for them bled;  
 Yea, Satan too hard under lash,  
 Consumes to smoke and burns to ash;—

[Ezek., 28: 18, 19.

In poverty eternal poor,  
 Consumed and lost to be no more.

As earth was made and from it man,—Gen., 2: 7.  
 So to the earth man turns again;—Ecl., 12: 7.  
 And of the earth is Adam's race,—I. Cor., 15: 47.  
 To dwell they were all o'er its face.—Act., 17: 24-27.  
 God took a lump of mother-clay,—Job, 33: 6.  
 And fashioned man on the sixth day;—Gen., 1: 26-31.  
 Love's will therefore he ought to do,  
 Be to his Maker ever true;  
 Eternal life is His to give,—Rom., 6: 23.  
 Immortal too if with Him live.—

[I. Tim., 6: 16; Rom., 2: 7.

Alas! poor, silly, puny worm,—Job, 25: 6.  
 Misguided, he so soon did squirm;

With self-importance through Satan's lie,—

Gen., 3: 4, 5.

Rebelled and sinned to quickly die,—Gen., 2: 17.

And moulder 'way again to dust,—Gen., 3: 19.

Because deceived by wicked lust;—Gen., 3: 6.

The earth gets what it had before,—Ecl., 12: 7,

No atom less, not one grain more.

To the Creator can be no loss,—Isa., 40: 26.

What fails as worms succeeds as moss;

If man it will not righteous be,

Love makes perhaps a fruitful tree.

An honored place he would not fill,

God grinds him o'er in nature's mill;—Ecl., 1: 4-11.

He is a fraction of His creation,

His aliquot in destination.

May *be* a vine with luscious fruit,

Or charming flower to all salute;

All nature must its author praise,

In one if not in other ways.—Hab., 2: 14.

Grace takes a part of this same lump,

God's image forms in human plump;—Gen., 1: 26.

This is Love's business now each day,

Of course it takes a pile of clay;

The process called is nature's law,

Because each has his dame and pa.

God's mill will turn and millions grind,

Nor will it stop till is assigned,

A faithful child in prepared place,

This earth all o'er with righteous race;—Isa., 42: 1-4.

Whose whole ambition, wish and will,

Love's way to do—God's pleasure fill.—

[II. Pet., 3: 13, 14.

O depth of mercy cau it be

That Christ my Lord hath so loved me;—Gal., 2: 20.

Such love I must for others feel,—I. John, 4: 20.

There is no wound it cannot heal.

And to my neighbors all around

Proclaim the Saviour I have found;—John, 1: 41, 42.

I'll shout His praises longer, loud!

Till he descend on snow-white cloud.—Rev., 14: 14.

And takes each elect to his place,—John, 14: 1-3.

Before prepared by heavenly grace;

In the eternal holy state,

Which love did know and destinate.—Matt., 25: 34.

It's wasting words that now you say,—Ecl., 3: 10, 11.  
 "God could have done a better way ;—Gen., 18: 25.  
 And leave the lost to their own fate,  
 A new and other world create."—Ecl., 3: 14, 15.  
 Objections, too, I'd like to make,  
 To demonstrate where you mistake ;  
 And first of these 'tis very plain  
 By such a change there'd be no gain.  
 'Twould do no good God's plan to frisk,  
 No shifting can be of the risk ;—Psa., 33: 12-15.  
 The next creation could rebel,  
 As this has done, we know too well.—Psa., 53: 2, 3.

But number two will tell you why,  
 And better far for you and I ;—Rom., 8: 31-39.  
 To recreate and save the lost,  
 Though all the blood of Christ it cost.  
 And spilled it were to the last drop,  
 No seed so sure of bounteous crop ;  
 No love so sweet with power to win,—Luke, 15: 2-7.  
 As that which saves the lost from sin.

Please answer now my plain request,  
 Who most of all enjoys a rest ?—Matt., 11: 28-30.  
 To whom is it the greatest treat ?  
 You can't deny 'tis *tired* feet.  
 To which is health the greatest boon ?  
 By those enjoyed night, morn and noon ;  
 From birth until the present day,  
 Or those who've sickened by the way ?—  
 [Luke, 15: 11-32.

But at the last have truly found,  
 A healing balm for every wound ;  
 A panacea for every pain,  
 With health for every nerve and vein.

Thus every count doth surely prove  
 That God is wise and right in love,—Cor., 1: 24, 25.  
 And they that give do more receive ;—Prov., 11: 24, 25.  
 While he who stints, the best doth leave.  
 As in Love's wisdom God foresaw,  
 He destined all by law ;  
 And saw this earth because love willed,  
 By righteous subjects to be filled.—Matt., 5: 5.



A kingdom, then, in perfect state,—Luke, 1: 32, 33.  
With offices Love did create;—

[Matt., 25: 21-23; Luke, 16: 1-12.

Then to elect one to each place,—Luke, 14: 22, 23.

Love did begin with Adam's race.—Isa., 56: 1-5.

A number *fixed* of righteous kind,—

[Rev., 7: 4-9; 21: 14-17.

All now should see was in God's mind,

When in His book He wrote each name,—

[Rev., 13: 8; 2: 17.

Of character which He would claim.—Rev., 3: 4, 5.

Each name we might quite well compare,—Isa., 52: 1.

Unto a garment rich and rare;—Matt., 22: 11, 12.

And garments are, as well you know,

To fit the ones on whom they go.

But in this case I must apprise

The garment *first* of righteous size:

So that the one who shall it wear,

Must grow to it, God doth declare.—II. Pet., 3: 18.

I do not wish you to detain,

Yet I should just a bit explain;

Each robe was careful measured, weighed,

Fits only one of love's own grade.

And this, of course, the reason why

The wearer must be just so high;—

[Luke, 14: 7-11; 15-23.

In character and love, to-wit:

That he his grade and garment fit.

You see there must be cutting fine,

And heaving to unvarying line;

No king could in his palace pleasure,

Piled of rough stones—no fit, no measure.

Similitudes we often find,—Mark, 14: 33, 34.

Help to enlighten searching minds;

The Temple of wise Solomon,

So perfect in *design* was drawn

That *every stone* as came from mine,

Was hewed and squared to direct line.

Of certain length, of required mete,

So broad, so thick, in cubic feet;

Subjected to severest test,

For only wanted was the best.

That heat or cold could not affect,—I. Cor., 3: 13.  
Or single flaw in it detect.—Matt., 7: 24-29.

For higher place no stone did clamor,  
But took its own without a hammer ;—Hag., 2: 15.  
The trying was all done before,  
To gilded dome from marble floor.  
So every stone did perfect fit,  
The place *before prepared* for it ;  
And settled in its cozy nest,  
Contented was just there to rest.  
No frigid winds that after blow  
With arctic winter's ice and snow,  
Or burning sun of torrid belt,  
Could it chill, nor could it melt.  
All weights and pressures it did bear,  
Foretested for all coming wear ;  
And thus elected by such trial,  
'Twould never crumble into pile.

The moral of this similitude,  
Love's chosen ones are careful hewed ;—I. Pet., 2: 5.  
Each character in perfect trim,  
To fill the place prepared for him.  
And all the trials each endure,—I. Cor., 3: 12, 15.  
Are crucibles to metal pure ;  
They are the proof that in God's mill.  
Each may be ground if he doth *will*,  
To fineness of required test,  
How much that is Christ knoweth best.—Rom., 8: 28.

But should he *choose* as stubborn clay,  
To follow on his depraved way,  
Until probation last shall close,  
And leave him to the plagues and woes ;  
Poor Pharaoh, alike is he,  
Who drowned because he braved the sea.  
While Israel's host, a tested band,  
Marched safely through on dryest land ;—Ex., 14: 22.  
And crossed the Jordan yet before,  
Into fair Cainan, blessed shore.—Josh., 3: 14-17.

The failing ones all must own,  
Compare unto rejected stone ;—I. Pet., 2: 7.  
Because they would the Temple spoil,  
And all its purpose *if there* foil.

Some of the stones they first did choose,  
 Compelled were afterward to lose ;  
 For they the test did not endure,  
 Because they were not sound and sure.  
 Each crumbling stone replaced by other,  
 That had no flaw in it, my brother ;  
 Now all may see the wisdom more,  
 Of him who uses tries before.  
*A living stone in temple sure,—I. Pet., 2: 5.*  
*We each will be if we endure—Matt., 24: 13.*  
 Unto the end of gospel test,  
 That Love doth see for all is best.

There's one more reason I would state,  
 Why God should know—predestinate ;  
 A locomotive I will take,  
 And use for illustration sake.  
 That the inventor must be wise,  
 Or he could not each part devise,  
 Is clearly plain to every man  
 Who has a mind himself to plan.  
 Yea, every wheel in his machine,  
 Must in his mental eye be seen ;  
 The boiler, pistons and each bar,  
 If he would have successful car.  
 In symmetry then perfect mould,  
 And fit together there to hold ;  
 Equipped to run in dry and rain,  
 Along with it the burdened train.

If had he not each piece pre-saw,  
 Devised and fashioned all by law ?  
 Pre-seen the parts in all their acts,  
 Behaving well upon the tracks ?  
 Why time and money on it spend,  
 Perhaps to fail up in the end ?  
 Henceforth to be a laughing-stock,  
 Of blunder wild and awkward balk ?  
 You see 'tis better to pre-know  
 The engine, and be sure 'twill go :  
 That on it he could safe rely,  
 For anything he'd wish to try.

A query more to some minds rise,  
 That bears upon the whats and whys ;

"Will all be equal over there?"

My friend are equal all down here?—Gal., 3: 28.

Equal in what? In rights, of course;—Luke, 20: 36.

"In stature," no! and not in "force!"—Psa., 103: 20.

They seem to think if there be rank,—Matt., 19: 27-30:

As for themselves it would be blank;

And high as highest they must stand,—Matt., 23, 6, 12.

That happiness makes this demand.—Mark, 10: 35-40.

To all I say, in the first place,

Such wisdom is at war with grace;

The greatest there is servant best,—Matt., 23: 11.

More humble than all of the rest.—I. Pet., 5: 6.

If, then, you would the highest be,—Phil., 2: 7-9.

From self's ambition quickly flee;

All rank in that eternal state,

Is only for the meekly great.

It is a truth in statement terse,

That worlds of this complete reverse.—II. Cor., 8: 9.

The rulers here lord o'er the rest,—Mark, 10: 42-45.

The rulers *there are servants* blest;

The highest office there be filled,—Psa., 62: 9-12.

Where cross and love all sin have killed.

And reign supreme in that blest state,—James, 4-10.

Who here all self doth abnegate.—Luke, 14: 33.

Yet order must be over there,—Rev., 21: 10, 16, 24, 27.

To human body now compare;—I. Cor., 12: 12-27.

What kind of body would it be,

Were it all eyes, therefore all see.

The whole must be of *distinct* parts,

To help each other in their arts;

Each one so proud of every other,

Contented, one grand purpose further.

A nose to smell and ears to hear,

And hands to work for those most dear;

With tongue to taste in mouth to talk,

And feet beneath all on to walk.

The lowest of them all is feet,

Lost even one how incomplete;

The *humblest*, then, is in most in need,

To take us where the others lead.

Which of them all is needed most?

That over all the rest could boast?

Or which of all would you dispose,

The feet, the eyes, the hands, the nose?

"No nose to blow," you think that well?  
 Pray tell me though how could you smell?  
 The old, decayed, corrupt and stale,  
 Enjoy sweet odors of the gale?  
 "No eyes to fail," yes, that might be,  
 Please tell us, then, how you could see;  
 Each beautiful, delighting sight,  
 Or know which road and keep the right?  
 "No ears to ache," but then I fear  
 That you'd be troubled some to hear,  
 Love's music by celestial choir,  
 Or its sweet melodies admire.

'Tis happily we're then "agreed,"  
 We each and all our members need;—  
 [Eph., 4: 4-10; Rom., 12: 4-9.  
 And every one in its own place,  
 They move in unison and grace.  
 How awkward would the effort be,  
 For you to act the part for me?  
 The eyes, therefore; *could not be* nose,  
 Or fill the office of the toes;  
 No more could feet act as the head,  
 They *could not see*, but must be led;  
 They *could not hear*, or *better talk*,  
 But made just right as they to walk.

So in the Kingdom of God's Son,  
 A place prepared for every one,—John, 14: 1-3.  
 Each one is king and priest of all;—Luke, 19: 15-26.  
 That they've helped save from sin's deadfall.—  
 [Rev., 5: 10; 1: 6.  
 And highest there, but none dare boast,—Eph., 2: 8, 9.  
 Is he who prayed and loved the most;  
 Who self-denied at every cost,—Luke, 9: 23, 24.  
 To save the ruined and the lost.  
 Perhaps the office each shall fill,  
 Depends upon how much they will;  
 To labor and to sacrifice,  
 The good to love and sin despise.—Rom., 12: 1-5.

Yes, "Adam fell," all others too,—Rom., 5: 12.  
 How awful sad! but 'twouldn't do;  
 To vaunt and claim "It was mistake  
 The earth to mould for human sake."—Psa., 115: 16.

God in His Word says very plain,  
He did not make this earth in vain; Isa., 45: 18.  
But that *the meek shall yet inherit*,—Matt., 5: 5.  
*When wicked men will not be near it*.—Psa., 37: 10, 11.  
Then fall and curse, be known no more,  
[Isa., 65: 17, 18; Nah., 1: 9.  
*Renewed* an Eden as before;—Psa., 104: 30, 31.  
A Paradise of life in bloom,—Isa., 35: 1, 2.  
And not in all the earth one tomb.—Rev., 21: 3, 4.

The sun shall shine with seven-fold bright,—  
[Isa., 30: 26.]

And like a sun the moon give light ;  
No lion there or ravenous beast,—Isa., 35: 9.  
Shall have the weakest or the least.—Isa., 11: 5-9.  
Even viper and the adder then,  
No enmity shall have for men,  
But play in innocence so mild,  
With every weaned and suckling child.  
Young lion and the lamb shall lie  
Their mothers near and feeding by ;  
And with the two the suckling calf,  
This is the truth but not the half.

The lions there *graze* like the ox,—Isa., 65: 35.  
That would of this the paradox ;  
And righteous tread the King's highway,  
O what a blest *eternal* day !  
For all new earth shall filled be,—Hab., 2: 14.  
From pole to pole, from sea to sea.  
With knowledge and thy glory Lord,  
And in thy praise not one discord ;—Rev., 5: 13.  
New heavens and new earth remain,—Isa., 66: 22.  
Day follow day in endless chain.

One shall not plant, *another* eat,—Isa., 65: 21-23.  
Each shall enjoy his vintage sweet ;  
No more to hunger or to thirst,  
Where deserts were, cool fountains burst.  
The sun no more with heat shall smite,—Psa., 121: 6.  
Nor hoary frost consume at night ;—Gen., 31: 40.  
Inhabit, too, the same who build  
Their homes with every blessing filled.  
No dweller there shall say “ I’m sick,—Isa., 33: 24.  
Go get for me the doctor quick,”

Stopped ears of deaf shall opened be,  
 And, praise the Lord, all eyes shall see.  
 Once lamed and maimed now leap as hart,  
 Their loosened tongues with perfect art ;  
 Thank God for Love's predestination,  
 So sweet beyond each expectation.—

[I. Cor. 2: 9; Isa., 64: 4.]

Ho ! brother man, come with us go !  
 Where all the saved no evil know ;  
 Join in the everlasting union,—Luke, 13: 29, 30.  
 Participate in Love's communion.—Matt., 26: 26-29.  
 From moons to moons that newly rise,  
 To chase the circuit of the skies,  
 The evening shades to hie away,  
 And each returning Sabbath day.—Isa., 66: 22, 23.  
 With all flesh come in sweet accord,  
 To praise and worship our dear Lord.  
 Yes, all will keep the Sabbath then,  
 Which Great Jehovah made for men.—Mark, 2: 27, 28.  
 And on the blessed *Seventh* day,—

[Heb., 10: 25; Lev. 23: 3.]

Together come to sing and pray.

No first day Sabbath there will be,  
 The reason to I plainly see ;  
 Because Christ did not on it rest,  
 Nor was it sanctified and blest.  
 But when creation was complete,—Gen., 2: 1-3.  
 Memorial day our Lord judged meet ;  
 A monument of all Love's plan,—Ex., 20: 8-11.  
 The Sabbath, then, Christ made for man.  
 As on the seventh He did cease,  
 And rest in quietude and peace,  
 From labor on the other six,  
 His blessing to the seventh sticks.

But one who thought himself perfection  
 Preferred the day of Resurrection,  
 Which most acknowledge is the first,  
 And those who kept the seventh cursed.—

[Council of Laodicea.]

To human eyes he's seemed to win,  
 Self-honored one, true "man of sin ;"—

[II. Thess., 2: 3, 4.]

Yet in the end, if you'll enquire,  
 He'll be consumed with holy fire.—II. Thess., 2: 7-10.  
 The triumph of "that wicked" short,  
 Though all the world his favor court.—

This day he chose as his own seal,  
 And to the change he doth appeal;  
 [See challenge to contestants, etc.]

Infallible he claims to be,  
 I mean, of course, the Roman See.  
 Now if you rest upon his day,  
 By doing so your actions say,  
 My knees to him I willing bend,  
 His change of Sabbath I defend.  
 And 'gainst the Lord you thus array,—Luke, 11: 23.  
 In keeping of this rival day; Matt., 6: 24.  
 I pray that you the truth may learn,—John, 8: 31, 32.  
 And from all error quickly turn.

The resurrection has its place,  
 In Love's economy and grace;—I. Cor., 15: 12-14.  
 I would not in the least detract  
 From any gospel day or fact.  
 How beautiful the ordinance,  
 Perceived it may be at a glance;  
 When dead to sin, laid 'neath the wave,—

[Rom., 6: 4, 5; Col., 2: 12.]

A perfect picture of the grave.  
 Yet one more step there is to take,  
 When in the symbol such do wake;  
 The candidate then lift erect  
 His resurrection thus perfect.—Phil., 3: 10.

Thus Love did choose—predestinate,  
 This symbol so appropriate;  
 For Christ commands that we baptise,—

[Matt. 28: 19, 20.]

And from this mirage grave to rise.  
 Baptised and buried with Him too,  
 We rise with Him to walk anew;  
 No need have we for papal day,  
 Enough it is to Christ obey.—Matt., 23: 8-10.  
 Memorial He did institute,  
 To the event fits like a suit;  
 It is our Lord's own wise selection,—Mat., 3: 15.  
 In honor of his resurrection.



The seventh day, therefore, is best,  
For Christ Himself did on it rest ;—

[John, 1: 3; Mark, 2: 27.

From all the works He did create,  
And sanctify—predestinate,—Ex. 20: 8-11. Gen. 2: 1-3.  
To keep it as His chosen sign,—Ezek. 20: 12, 20.

[Ex. 31: 16, 17.

That I am His and He is mine.

Thus to the universe we say,  
Christ lives and rules in us each day;—Phil. 2: 13.  
He in us works and He must rest, —1 John, 2: 6.  
The day He sanctified and blest;  
And this the way we humbly seek  
To have in us each day and week,  
The Sabbath and creation new.—2 Cor. 5: 17.  
O, let Him work and rest in you!—Rev. 3: 20.

Remember, too, He works *first six*.—Ex. 20: 9.  
Pray do not try Him here to mix,—Matt. 22: 15.  
By having His own plan reversed,—Matt. 15: 3.  
Compelling Him to rest the first.—John 6: 15.  
Because in you He's pleased to dwell,—John 17: 21.  
You should not try Him to compel  
And change Him *there* to fit *your* plan,  
Invented by an erring man.  
Not to be changed is He in you,  
But in you works to will and do—Heb. 13: 20, 21.  
Of wills and works of course His own,—Jas. 1: 18.  
To change our stubborn hearts from stone.—Ezek. 36: 26.

Instead of Him to change, you see,  
He must His ways work full in me.—1 Pet. 2: 21, 22.

[John 13: 15, 17.

It's human like, you know, to err,—Mark 12: 24.  
To change and shift it does prefer,  
But *God* is not a fickle man,—1 Sam. 15: 29.  
Nor will He change His perfect plan.—Mal. 3: 6.

[Jas. 1: 17.

All of His works and *resting*, too,  
To be Himself must *in us* do.—Heb. 13: 8.

"The new creation," you did say,  
"Requires a new and separate day."  
By new creation you imply?  
"The old did weaken, *fail* and die!"

"And as the new did supercede,  
 New monumental day we need."  
 Your premise wrong, conclusion, too,  
 And false your idea of the new.  
 The new is *only the renewed*;—Eph. 4: 22, 24. Col. 3: 10.  
*The old reinstated* as it stood—Acts 15: 15-17.

Psa. 104: 30

When to the universe 'twas born  
 That *new* but ancient Sabbath morn.

When to His kingdom Christ invites,  
 And chosen ones be placed as rights,  
 Foretells Himself that He will say,  
 "To kingdom of the *ancient* day,  
 Come all ye blest, my Father's own,  
 Prepared when laid earth's corner stone."—Matt. 25: 34.  
 I know it all will be new there;—Rev. 21: 5.  
 The Sabbath new as well as men.  
*Forever new* it all shall be  
 Because from sin eternal free.

There is no old except in sin.—2 Cor. 5: 17.  
 But for sin old had never been.  
 The new creation, then, of course,  
 Is harlot sin's bill of divorce.  
 Blessed Sabbath Day, so holy, pure,  
 With new creation shall endure.—Isa. 66: 22, 23.  
 It did not sin as wicked Cain.  
 So to Love's chosen *new* remains—Heb. 4: 4, 9.  
 A sign *for* every man and nation.  
 All works were finished at creation.—Heb. 4: 4.

[Gen. 2: 1-3.

That Christ Himself no more will do,  
 Except the ancient to renew.—Rev. 21: 5. Rom. 12: 2.  
 Of all His works the—Sabbath—sign,  
 And we in Christ, its yours and mine.—1 Cor. 1: 2.

"If made for all, as you do say,  
 Why give the Jew all nations' day?  
 By Jew I mean the Israelite,  
 Of whom Apostles, Prophets, write."—Psa. 73: 1.  
 In sacred writ they are the ones—Isa. 44: 5.  
 The Lord hath chosen for His sons.—Hosea, 1: 10.  
 True Israel's more than *natural* Jew.—

[Rom., 2: 28, 29; 9: 6.

Of all their hosts includes the few,—Rom. 11: 14.

And "grafted" on their living "tree."—Rom. 11: 17.  
*If fruitful scions* Gentiles be,—John 15: 4-6.  
 As members of their commonwealth,—Eph. 2: 11, 12, 19.  
*An Israelite you are yourself.*—Rom. 9: 7, 8.  
 Tom Jones did wed Miss Ida Brown,  
 The only Jones there *was* in town,  
 From *thence* it was the Jones' two;  
 Bad Gentile should become good Jew.—Acts 15: 14.  
 [Rom. 2: 28, 29.]

True Israel Christ all promise gave.—Rom. 9: 4.  
 [Eph. 2: 11, 12.]  
 All Israel He is pledged to save,—Rom. 11: 26.  
 The natural and the *naturalized*.—Rom. 1: 16.  
 Therefore you need not be surprised  
 That all God gave the real Jew  
 Applies *as such* to me and you.—Gal. 3: 27, 28.  
 The Sabbath and Salvation, then,—Mark 2: 27.  
 Provided for the race of men,—Heb. 2: 9.  
 Is given to the faithful few,—Luke 12: 32.  
 Because they are His Israel true.—Rom. 11: 26.

Israel to be, by faith prevail,—Gen. 32: 28.  
 Know not nor use the false word fail,  
 For Sabbath rest by faith we enter.—Heb. 4: 3, 4.  
 There Christ we find its Soul and center.—Heb. 4: 10, 11.  
 He is its own and rightful Lord,—Mark 2: 28. Rev. 1: 10.  
 As all creation by His Word.—John 1: 1-3.  
 First six days made, He then did rest  
 The seventh day, and hallowed, blessed.

Then on the rugged, murderous tree,—Acts 10: 39.  
 His life He gave for you and me.—Rom. 5: 10.  
 He conquered Satan and his liege,—Heb. 2: 14.  
 [Col. 2: 15.]

Triumphant o'er in every siege.—Rev. 1: 18.  
 O, have you heard that thrilling cry?—John 19: 30.  
 To all it echoes far and nigh,  
 "*It is finished!*" then with head or breast,  
 Prepared He was for Sabbath rest.  
 Just one more word I need now say,  
 'Twas late upon and the sixth day.—John 19: 31.  
 [Luke 23: 52-56.]

It is His rest as well as day.—Heb. 4: 5. Rev. 1: 10.  
 With Him by faith we enter, stay,—Heb. 4: 3.

When in the earth so fresh and new,—2 Pet. 3: 13.  
 There all the faithful, tried and true,  
 Where broken families reunite,—Isa., 65; 23.  
 Wear righteous robes of purest white,—Rev. 19: 8.  
 Heart full with heart and hand in hand,  
 No more to be a broken band.

O, jasper wall and city gold,—Rev. 21; 22.  
 Thy glories can't the half be told.  
 Foundations twelve of rainbow hue,  
 And gates are twelve to enter through.  
 Each gate a pearl with tribal name  
 Of Israel, and foundation same.  
 Twelve Apostles that shall sit on thrones,  
 And Israel judge from zones to zones.  
 Then tree of life, of manner fruits,  
 The twelve each month and season suits.  
 No sickness there, but dwarfage heal,—Mal. 4: 2.  
 Immortal vigor each shall feel.—Phil. 3: 20, 21.  
 [1 Cor. 15: 51-54.

Pure river from God's throne doth flow,  
 With life and water, "Ho thirsty, Ho!"

Predestinated by love and might  
 Naught then can fail to mote or mite,—Matt. 5: 18.  
 But every jot and tittle be  
 Ten thousand fold by faith I see,  
 Beyond the thought of finite mind,—Eph. 3: 19-21.  
 By love and goodness God destined.  
 Therefore I cease here to exhort,  
 My best describe immensely short,  
 But as I breathe a kind good bye,  
 The echo is "O, come and try!  
 And you will find supremely true  
 To millions ply," in love adieu!

W. T. DRUMMOND.

